An Antidote against Pretended Caution,

To the INHABITANTS in every WARD, In the Choice of their COMMON-COUNCIL.

THE *Cautioner*'s Advice is like the Wolf's to a well-guarded flock of Sheep, which muſt be divided that it may become an eaſy Prey.

With ſuch gentle Policy he would make ſeveral Religions, not only between Proteſtants conforming to Ceremonies, which the Wiſdom of our late Parliament has left indifferent, and them who ſcruple the uſe of them; but between the ſtrict adherers to them, and thoſe who believe they may ſerve God acceptably, either with or without them.

That he may ſecure ſucceſs with Men of different Capacities and Underſtandings, he has varied his Phraſe in two ſeveral Editions; or rather ſome Body, leſs a Stranger to common Senſe, has lent him ſome in a friendly correction, with a ſmall ſprinkling of Salt.

One Edition will have it, That *our Diſeaſe is grown deſperate, and will ſoon be incurable, unleſs we do ſpeedily countermine our Adverſaries.* It ſeems he has a Faculty of curing *deſperate Diſeaſes*. Indeed upon correction he ſays, the Diſeaſe is *growing deſperate*. There, he ſays, the *Adverſaries are both vigilant and ſecret (and ſo moſt dangerous) Agents*; but in the firſt 'tis, they are [*inviſible*] and *ſo more dangerous*: and indeed moſt of the *Adverſaries* to the *ſettled Religion*, for which he would be thought very zealous, are of his own conjuring up, and *inviſible* to all that are unacquainted with his Spell.

To follow the Example of them who compos'd the Form of Prayers for the Reſtoration of their Prince, whom they ſay the Sins of Prieſt and People have kept out; this Writer has his Litany too.

According to one Edition.

'But let us chuſe ſuch as have been conſtant to 'our ſettled Religion, not eaſily ſwayed by Faction, 'nor byaſs'd by Intereſt, joining with us in Wor'ſhip, and in Deſign with our Enemies; [*who can*] 'be in the Morning a Church-man, and in the 'Evening for Separation, [*and if the Wind turn 'the next day, join with the Papiſt in pulling down 'our Fences to bring in Popery*] By which our 'Church and Government is firſt divided, weak'ned, undermined, and at laſt betrayed. *From 'all ſuch, as from our worſt Enemies*, let us pray,

'Good Lord deliver Us.

The other Edition.

'But ſuch as have been conſtant to our ſettled 'Religion, not eaſily ſwayed by Faction, nor by'aſs'd by Intereſt; joining with us in Worſhip, and 'in their Deſigns with our Enemies, be in the 'Morning a Church-man, and in the Evening for 'Separation. By which our Church and Govern'ment is firſt divided, weakned, undermined, and 'at laſt betrayed. *From ſuch, as from our worſt 'Enemies*, let us all pray,

'Good Lord deliver Us.

Notwithſtanding the great noiſe Men of that Opinion, which this Writer profeſſes, make for *Catholick Communion*; according to one Edition, they who are ready to communicate with Proteſtants of ſeveral Denominations, are to be prayed againſt as the *worſt Enemies* to the *Church and Government*; Which is demonſtration, that ſuch Men plant both, upon a Bottom divided from common Proteſtancy.

According to the other Edition, all who are of ſuch generous Principles, as not to confine the Reformed Religion to a Party, are upon that account uncharitably cenſured, as ready to *join with the Papiſts in pulling down our Fences to bring in Popery*. If indeed Ceremonies are the *Fences*, ſome will ſay they have many Briars and Thorns in them; and, perhaps, many good Men may, in a legal way, be for pulling them down, or here and there opening a Gap.

But it would ſeem ſtrange if Papiſts ſhould join with them in removing thoſe Things, which were retain'd for their ſakes by our Firſt Reformers, who hop'd to win them over to us, and found the benefit of ſuch their condeſcenſion, till the Papiſts were forbidden our Communion by the Pope. And ever ſince they have ſlighted the Invitation; and theſe *Fences* have ſerv'd only to keep out many, who profeſs the Religion *ſettled and eſtabliſh'd* among us.

They who labour to divide its Profeſſors, therein manifeſtly ſerve the only real *Adverſaries* to it; as formerly they did, when under colour of *Zeal* for the *Church*, and *Loyalty* to the *Crown*, they reſigned the Engliſh Liberties into the Hands of the Papiſts, of whoſe Deſigns and Expectations they could not be ignorant.

But they thought their Merit would secure to them the Places and Profit which they got by their Treachery to their Country. And therefore they who surrendered Charters to have their own Names inserted in them, never apprehended any danger in that Clause, which gave the King a Power to turn them out at pleasure.

While they render'd our Religious and Civil Rights precarious, and encourag'd the late King to exercise an Arbitrary Power, to which they would have it believ'd that he had a Divine Right; 'tis certain, how much soever Religion was pretended, it was for the sake of having the Government with their Party: they had so weakned and impoverish'd them who oppos'd their raging fits of Loyalty, that themselves were put to stand the Shock alone; and too soon found how much better it would have been to have come earlier to that *Temper* with Dissenters, which then they held forth with both hands; and it was almost too late, that they were sensible of what befel them by standing upon too narrow a bottom.

But when the Court complied with the Temptation, in finding them alone to receive the Effects of that Power, which they had incited a Popish Prince to exercise; then they shewed that the case was altered, when themselves were to suffer by it: Nor were any more forward than they to embrace a Deliverance offer'd by his present Majesty, especially as soon as they found the late King not able to protect them.

Yet many of them soon appeared in their colours, and made it evident that they were not touch'd with any Sense of Gratitude to their present Majesties, or Concern for the Publick Good. But their Turn being serv'd, the late King having been oblig'd to take new measures, and giving them assurance that they should be uppermost, they were for trusting his *Catholick*, or rather *Punick* Faith, and sending their present Majesties back uncrown'd: and that many of them are at this very day for re-calling the late King is past a Question. Some, tho they have sworn Allegiance to their present Majesties, maintain that the *late King* has an inseparable Right: Others absolutely disown this Government, and refuse to give assurance of Obedience to it. Some Church-men have compos'd a Form of Prayers, wherein they pray for its Confusion: and 'tis to be fear'd that many of the Laity are led by the shew of Devotion in them, which whatever the *Cautioner* talks of *canting*, have more of *Cant*, than, I dare say, is ordinarily to be heard among Dissenters.

Our holy Religion needs neither canting nor wheedling to set it off. First Edit.

Of his Friends it is to be believed that numbers are meer *Trimmers*, who stand more divided between two Kings, than those, whom he calls *Adversaries* are between the *Church* and separate Meetings; they stay for the Event of an expected Battel before they think fit to declare themselves.

But surely all who have any value for the Religion and Liberties of this Protestant Nation, will endeavour that no Man may be chosen at this time, who has not given good proof of his being entirely for the Interest of King *William* and Queen *Mary*; and therein for the Defence of the common Protestant Religion, which 'tis to be hop'd will no longer become a Term of Reproach among us.

Nor ought they who have been any way accessory to those heavy Grievances, from which their Majesties have deliver'd us, to be trusted with means to betray this Great City; till they have brought forth *Fruits meet for Repentance.*

This *Cautioner* advises the Inhabitants within the several Wards, not to chuse such as shall again in *defiance to Prerogative*, (or as the Corrector has it *in defiance of Parliamentary Priviledges and Prerogative*) *affront* the *Wisdom and Authority of our Law-makers*, in pescribing them *Laws, and sending obnoxious Ambassadors on such sacred Errands.* The 2d Edit. weighty.

Wherein he shews himself to wish as well to the City of *London*, as they who would have its Charter forfeited for petitioning: and the Exercise of an undoubted Right of English-men is made an Offence against Prerogative, and breach of Parliamentary Priviledg. Men of this heighth have great reason, with this Writer, to observe *the bleeding case of the Widows and Orphans, and that the City Government is out of frame.* It is natural for them who have felt these things, to ask who they may thank for them? and to take care that it may not be imputed to themselves, for their foolish Confidence in Men, of whom they have had such woful Experience.

But observe the great Justice of these Men, and their Equallity in relation to themselves and others; for them who are not of their stamp to petition concerning the subject Matter of any Bill, before it has pass'd into a Law, is an heinous Offence against the *Prerogative* or *Priviledg* of Parliament, they know not which.

Yet it is very allowable in them to abhor Parliaments after they are dissolv'd, and to declaim against the fullest and truest Representatives of the Nation, before Corporations had been put *out of frame* by Arbitrary Judgments, and treacherous Surrenders: And after the great things which this present Parliament has done, for them, they take a liberty in reflecting upon its *Wisdom*, and say the *Government of the City* settled by it, *is out of frame*, and their *Freedom is* still *a Bondage*: who therefore most *affront the Wisdom and Authority of our Law-makers*, is left to more equal Judges.

FINIS.

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